SWAMI VIVEKANANDA

HIS SANYASA



The Vivekananda Publishing House,
TEPPAKULAM, TRICHINOPOLY.

M. S. NATESON

Teacher, Hindu Secondary School,

Teppakulam, TRICHINOPOLY.

A TESTIMONIAL

A teacher of brilliant intellectual attainments, possessing a subtle intelligence and a rich culture. He was the fin...

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K. S. APPASAMI AIYAR,

Headmaster,

Government Secondary Training School,

TANJORE.

Swami Vivekananda: His Sanyasa

BY

M. S. NATESON,

Teacher, Hindu Secondary School, Trichinopoly,

AUTHOR OF

Swami Vivekananda: A sketch,
Pre-Mussalman India,
History of Trichinopoly,
The Purpose of the Prophets,
Jesus Christ: His Mission on Earth,
Theosophy and Hinduism,
In Memoriam: Swami Ramakrishnananda,
etc., etc., etc.

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Swami Vivekananda: His Sanyasa

Nature delights in placing her children amidst extreme antagonisms and in sending them from time to time her chosen ones to harmonise the opposites. Two mighty currents of thought have flowed down from a common source and divided the world's civilisation into the eastern and the western. Two cardinal facts lie at the root of the constitution of the world—unity and variety, the infinite and the finite, essence and form, Religion and science. The western culture, with its love of the particular, and its passion for definition, met, as on previous occasions, the eastern Religion, with its realisation of the Universal and the effacement of all boundaries, to be melted here, in India, the chosen land, and be fused together into a perfect whole. With the great sepoy rising of 1857, with the greater message of peace and benediction of the succeeding year proclaimed by Her Majesty the late Queen Empress Victoria of green and glorious memory, the occidental thought began to force itself more and more on the oriental mind with good and evil results. On the one hand, the crystallised civilisation of India was rudely shaken to its

very foundations, her rigid-bound orthodoxy received a severe shock; on the other hand, the English-educated classes were drifting in a sea of doubt, disbelief and restlessness, and were thus being cut off from the ancient moorings. National continuity was blurred; race-culture and national heritage ceased to inspire people; and western science stood unassimilated and lifeless. The nation began to think that it was weak and to sink in the scale of things; dissolution seemed inevitable. There was a yearning of the spirit without the power of achievement, a vague sense of innate strength without the means of giving it a concrete expression. During this transition period, all movements were but the confused expression of an awakened sense of latent capacities. As is most natural with the eastern people, this new spirit voiced itself in Religion. The relics of bygone ages, inspiration from the ruins of ritualism, and a barren analysis of barren facts —theory without practice—and such other uncertain and exclusive efforts of a re-awakened consciousness produced, rather revivified, the glory of the ATMAN, the freedom of the SOUL and the solidarity of the universe. Utterly

insufficient to meet the growing demands of a growing generation, science, art and every other branch of human development awaited the coming of one who would link and unite them all in a single national idea and concentrate them all in the one aim of spiritualising humanity. This is the function of the Sri Ramakrishna Vivekananda movement. As an incarnation of the articulate expression of the new undefined national conciousness, as a manifestation of national self-assertion, as breathing the spirit of unity into the geographical consciousness of India, as assimilating the scientific culture of the west with the growing knowledge of the east, in short, to perform the glorious work of self-realisition for universal redemption, a great soul was born.

2. "Go to Calcutta and you will have a son" was the dream of a sonless mother lying prostrate at the temple of Vireswarnath Siva in Benares. Narendra Nath Dutta was born in 1863. The child of universal synthesis, the apostle of modern nationalism, the soul of the people, had taken human shape. The father being a leading attorney-at-law, and a patrician of great wealth and influence, brought the

son up in the best method of education. Young Narendra had an inclination for Religion and philosophy and a disgust for pomp and superficialities even from infancy. He grew up a thoughtful and meditative lad, of stainless nature, with a passionate love of purity, fearless, imperious, affectionate, possessing even from babyhood a marvellous influence on those around him, a born leader from sheer force of character and depth of insight. At school, he would often collect his mates and act the part of the master. Under him they would learn how to read and interpret history. His mighty genius revelled in studying the brilliant epochs in the history of the world He was a careful student of Carlyle's French Revolution, of Shelley and of Byron. He inherited the spirit of atheism and of a revolutionary, the result of intense SRADDHA coming to all earnest men and women. He loved and respected Keshub Chandra Sen for his earnestness and enthusiasm and took part in his religious activities. The powerful organisation of Swami Dayananda Saraswati, the simplicity and sincerity of Pandit Iswar Chandra Vidyasagar and more than all the divine fire of a patriot's ardour enveloped his soul. This young visionary felt that

India must grow in moral worth and strength. But not satisfied with the shams of the every-day-world, his soaring soul propounded the question "Is there a God?" He would dash his head against stones and say there is no God. Again and again the intense quest was burning in him and was pressing for a solution. Could any help him?

3. Few could realise the titanic conflict that was raging within him at this time and that woke him up to self-consciousness. His intellect was conquered by a dry Advaitism, but his heart rebelled against it and demanded the mediation of a personality, an embodiment of Religion and philosophy for the soul's deliverance; in the divine laboratory of his soul, the terrific transcendentalism of Advaita and the love of Buddha, the gospel of freedom and the love of the Universal and of the particular, all stood ready to be fused into a perfect whole. His heart cried out for a power outside himself, a Guru embodying perfection even in the flesh, to still the surging commotions of his soul.

4. It was thus he was taken by a cousin of his to the PARAMAHAMSA RAMAKRISHNA of

Dakshineswar, the mad man as he called him then. Sri Ramakrishna at once recognised in him the future great man who was to move the world.

5. It was a momentous event in the history of the world—this meeting of a polished budding young man, full of disgust for things eastern, full of western culture and enthusiasm and the nudest and the sweetest saint of the world, an incarnation of eastern ideals. A vivacious youth, a creative and dominating intelligence, a rampant Vedantin and revolutionary and a born freethinker and iconoclast was caught in the inextricable meshes of a Religion of ecstasy and Kali-worship. With a doubting spirit and a sarcastic tone, he put to him the question, "Is there a God?" "Yes, my boy, and I will show Him to you," was the answer. Narendra, though afraid at heart that the mad man might bite him when he was alone, resolved to meet him again. When Sri Ramakrishna touched Narendra, almost instantaneously, sceptic Narendra was dead, and in his place stood Vivekananda the priest and prophet of modern humanity. The veil was torn and Noren was in Samadhi. The

tumult of his heart was silenced ; yet, intellect doubted and struggled until a certitude was born of oracular demonstration, until philosophy was made real to the sense.

6. It is this certitude that rang across the hall of the PARLIAMENT OF RELIGIONS, when he declared, " I have seen God ; I have known the TRUTH," a certitude that was the soul of his enthralling eyes, the inspiration of every word he uttered, the secret of his great life.

7. " Mother, Mother, send me one who would oppose me, who would offer me intellectual resistance," was the prayer of Sri Ramakrishna long before Vivekananda was drawn to him. In response to his prayer, he saw a streak of light flashing across the sky from Benares towards Calcutta. Need it be said that this streak of light was the Soul of Vireswarnath Siva entering into the womb of MATA BHUVANESWARI ?

8. But, what is this opposition which Sri Ramakrishna desired? In all nations there are minds which incline to dwell in the conception of fundamental unity, the raptures of prayer and the ecstasy of devotion, melting

all being into one Being. This tendency finds its brightest expression in the east and is often manifested in pure and lofty strains. If Sri Ramakrishna melts and reduces everything to unity, Vivekananda opens and creates life in diversity. These two apparently opposing principles, restriction and freedom, thought and action, Brahman and Sakti, are symbolised by Sri Ramakrishna and Swami Vivekananda. In short, Sri Ramakrishna is the judicial officer that acts through the instrumentality of the executive, the Swami Vivekananda. "I and my father are one," declared the great Jesus to a great nation of the world. No picture of Sri Ramakrishna would be complete without a picture of Swami Vivekananda by the side. Always living in the highest spiritual plane, always in the superconscious state of Samadhi, Sri Ramakrishna could not work in this world. Hence he prayed for one who would fuse European Science with the Asiatic Religion. It was the dream of the Swami to build a sound social and political life on the Vedanta and to prove to the world that the east and the west are but lines in the immense poem of existence. "Can you be an occidental

of occidentals, and yet be an oriental to the core in Religion?" asks the great Swami.

9. Vivekananda graduated at 19 and was preparing to become a lawyer. But Sri Ramakrishna dissuaded him from it. After his father's death, he lived with his Guru until after his Mahasamadhi, preparing himself for his great work. Sri Ramakrishna would often say, "I am the slave who struggled all my life, and Noren is the prince who enjoys the fruits thereof, without an effort." He lived until the latent possibilities of the disciple were fully brought out, until he could reincarnate and express himself through him. Vivekananda became a monk and soon his Blessed Master soared into regions whence there is no return. So let us say with Sister Nivedita that the Guru, the Motherland and the Sanatana Dharma formed the dominant notes of his later life. It was the glory of his soul that he felt these three to be identical from a subjective standpoint.

10. It has been seen and expressed that Sri Ramakrishna is the solution of the many complex problems of life, and Swami Vivekananda is the voice of that ideal. An invisible

impulse and a command of fate led the Swami to Dakshineswar when he was but a lad. Sri Ramakrishna recognised in him a pure and perfect soul born of the race of gods. He did not give him at once the gift of spirituality; for, that would be the negation of all true Religion; that would be contrary to the canons of all true education. Nothing that is not conquered, not made organic, can be called one's own. Everything must be assimilated, unified, made the parts of one's being, the expression of one's soul, before it can animate the individual or the society. The Master illuminated his whole being, stirred the divine spark in him and let him free to develop according to his own law. He put in him the germs of a mighty struggle, which under his own guidance gave to the world a glorious pearl, a divine personality. When the divine architect completed his structure, when the disciple became self-conscious, he returned to his true home.

11. Now begins the Swami Vivekananda's life-work. Homeless, clotheless, foodless, heedless of all that man can desire, without for once caring for money, woman or fame, reft of all ideas of *Kama* and *Kanchana*, he joyfully bore

his cross with some of his *gurubhais*, a band of young men who gave up the commonplace ways of life, whose souls responded to the tender but the mighty touch of the great Master, boys who abandoned home and wealth, vowed celibacy and offered their souls at the feet of the Lord and in the service of the Motherland. Suffering is the crucible out of which great men are made. Hunger and thirst and even death itself are nothing until the problem of life is solved. These emancipated and happy youths lived together singing the glory of the Lord, always worshipping, always meditating, now and then getting the sublime and the world-forgetting songs of the Swami to satisfy their hunger. He would explore into the regions of Hinduism in the light of his Master's life, and his superconscious utterances are a treasury of spiritual wisdom.

12. But the national significance of the orange garb he donned is different. Suddenly he grew serious, a great idea began to struggle through him to find expression. The unseen hand of a mighty spirit possessed him. In a luminous moment his soul caught the national cadence and began to vibrate in unison with

the Mother's heart. In one solemn hour he was visited by a ray of eternal Truth. The melting rhythm of the song of the Rishis filled his soul. The religious perception of the race found expression through him. The burden of a great message, of the India that is to be to the India that is, the message of ancient India to the modern world, weighed heavily upon him. An unknown voice cried out, "My son, my son, fulfil the purpose of thy life, of thy great renunciation." A spontaneous instinct impelled him to action. He developed a passion for intense work. "Work, work will I do till I die, even then will I work for the good of India and the salvation of humanity," wrote the Swami later on. He had a call from above. He felt the Parivrajaka tendency and left Calcutta.

13. For about six years he wandered about the land in search of the unifying principle that would enthuse his people, animate them to fresh activities, armed with the invincible philosophy of their Religions. He travelled from the Himalayas to Cape Comorin, from the Brahmaputra to the Indus, doing most of his journey on foot, eating what chance might bring, changing his name at every village, lest

he should be recognised, now and then breaking through his original scepticism.

14. What is the conviction that made him do work of this nature? So far as he judged, the idea that quarter anna postage, third and even a fourth class railway journey, and a common language, be it Hindi or Sanskrit or even English, could create national unity, was childish and superficial. These can serve India's turn if she already possessed a deep organic unity, of which these could conveniently become the expression. He believed that every man had the right to offer the *Mantra Pushpa* of his own choice and therein lies India's unity and greatness. To him, Hara Hara Mahadev, Bom Bom Sankara Siva Sambho, Jai Sita Ram, Jai Kali Mata, and Allaho Akbar all meant the same thing.

15. It is not possible nor necessary here to describe the trials and sufferings of the silent wanderer. During his travels, he realised the essence of Buddhism and Jainism, the spirit of Ramananda and Dayananda, Tulasi Das and Nischal Das, the Alwars and the Nayanars, the Paramahamsa Parivrajaka and the Bhangi

Mehtar disciples of Lalguru, Nanak and Meera Bai, Siva and Parvati, Radha and Krishna, Buddha and Jesus, he realised the spirit of the teachings of one and all. His mind saw a connected link where others only perceived a dim isolation of facts; his was the most universal mind, with a perfect practical culture that could ever be conceived of. What better equipment could one have in order to represent before the Parliament of Religions, India in its entirety, Vaidic and Vedantic, Buddhistic and Jain, Saivic and Vaishnavic, and even Christian and Mussalman? Who else could be better fitted to do this great task than this disciple of one who was himself a Parliament of Religions?

16. It was in the course of such wanderings that he visited Madras. Madras can never forget the feast of reason and the flow of soul which her sons had during the time. From Madras, he started for America.

17. Hinduism is impersonal, a Religion without a definition. But whenever times demand, Hinduism is defined and a prophet comes down to do the work. Such was the mission of Sri Krishna; to do the same work incarnated

Gautama, the Buddha. When at the Parliament of Religions, the Indian *Parivrajaka* declared that from the lowest fetishism to the highest absolutism, from the Paramahamsa Parivrajaka to the Bhangi Mehtar disciples of Lalguru, one and all have a place in the Hindus' Religion, that very day, Hinduism was defined, this time also by a prophet. Swami Vivekananda in his sonorous lecture on Hinduism unconsciously sang of the great lesson of his Master's life, and struck the harp of Indian nationalism with a hero's strength and grace. His was the soul of the new synthesis that is to be. In him the Vedanta became intensely aggressive and the accumulated culture of centuries became powerful. Indian renunciation marked out new areas of life for conquest. This is the meaning of his Sanvasa: for his Sanyasa was one of greater service.

For fuller information regarding the life and teachings of Swami Vivekananda, apply to the writer of this paper for a copy of his "Swami Vivekananda—A Sketch," price, annas six only.

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M. S. NATESON,
Teacher, Hindu Secondary School,
Teppakulam, Trichinopoly.

TRICHINOPOLY: Southern Star Press. 1917

BOOKS

Published by

M. S. NATESON,

Teacher, Hindu Secondary School,

TRICHINOPOLY.

S. V. V. Press, Srirangam.

SOME OPINIONS.

1. In a clear and simple style, Mr. M. S. Nateson has brought out the life of the famous saint and the important significance of his life. I am confident that a perusal of this sketch will awaken a sincere desire in the mind of the reader to know more of the life and teachings of the Swami.

L. R. Ramachandra Aiyar, M.A.,
Principal, Ramesvaram Devastanam Patasala,
Madura.

2. I have great pleasure in being able to state that the book reveals the author's true devotion both to his "Religion" and to the "Swami". His style is at once simple and elegant, and his thoughts are profound.

S. Swetaranya Sastri, B.A., L.T.,
First Assistant,
Govt. Secondary Training School,
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3. I believe this publication will be of great benefit to the public. The Swami's life and teachings have been told in a simple, forcible, instructive and charming style.

T. V. Swaminatha Aiyar, B.A., L.T,
First Grade Pleader,
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4. This short sketch before us is of immense value. To young men, grown-up men and old men alike, it should prove a boon. It comes from the hand of one more devoted to the cause of Hinduism in its all-reaching aspects than aspiring to the renown of an author. The possession of this short sketch would act as a charm and preserve the young men of the land from going astray.

A. K. Madanagopala Dikshitar,
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7. **A Hindu Prophet.**—An eloquent idealist and mystic, who could enchant Americans at the Chicago Parliament of Religions, and powerfully influence such fine souls as the late Margaret Noble (Sister Nivedita), is worth a biographical sketch.

The Literary Guide and Rationalist Review,
London.

8. This short but interesting sketch is written in a graceful language. It brings out the prominent characteristics of the Swami and the chief incidents in his life. The excellent pictures printed on art paper enhance the value of the brochure.

United India and Native States,
Madras.

9. This brief sketch of the career of Swami Vivekananda by Mr. M. S. Nateson contains the high philosophic ideals propounded by the late Swami.

The Hindu, Madras.

10. ஆங்கிலத்தில் எழுதி வெளியிட்டுள்ள "ஸ்ரீ விவேகானந்தர் சரிதம்" பேருக்கிணங்கப்

படிப்போர்க்கு விவேகமும் ஆனந்தமும் அளிப்பதுடன், எளிய நடையில் யாவரும் அறிந்து கொள்ளும்படி தெளிவாய் எழுதப்பட்டிருக்கின்றது. ஒவ்வொருவர் கையிலும் இப்புத்தகம் இருப்பது இன்றியமையாத காரியம்.

பண்டித நா. சேதுராமய்யர்,
திருச்சிராப்பள்ளி.

11. This little biography of the world-renowned Swami Vivekananda, with five beautiful halftone portraits, is published to commemorate his semicentenary birthday. It contains only the short notes of a lecture delivered by the author on the Swami's 48th birthday anniversary, celebrated at Trichinopoly. To serve in the spreading of the Swami's message and religion, the grand truths of the Vedanta, is the author's modest ambition. And he has undoubtedly succeeded in describing the life and teachings of the Swami in a very simple but forceful way. The volume has been greatly enriched by an instructive introduction by Swami Sharvananda of the Madras Ramakrishna Mission, and by an appendix containing a short speech by M. R. Ry., C. Ramanujachariar delivered on the same occasion. The study of this short life, we are sure, would create a

longing in many to know more about this great Master, whose life is soon to appear in four big volumes from the Himalayas.

Voice of Freedom,
San Francisco, U.S.A.

12. Mr. M. S. Nateson, employed as teacher in the Hindu Secondary School, Trichinopoly, is well known to me as an assiduous student of historical and religious literature. He has published "The purpose of the Prophets", "Swami Vivekananda: A sketch", and "Pre-Mussalman India". They are succinct and clear treatises of literary merit, and students of secondary schools will find in them useful and interesting information in which they should not be wanting now-a-days. Mr. Nateson deserves every encouragement.

A. Sankariah, B.A., F.M.U.,
Trichinopoly.

PRE-MUSSALMAN INDIA

A History of the Motherland Prior to the Sultanate of Delhi

BY

M. S. NATESON,

Teacher, Hindu Secondary School, Trichinopoly,

with an Introduction by

M.R.Ry., M. Krishnamacharya, Avl., B.A., L.T.,

Headmaster, The High School, Ottappalam.

Double Crown 16mo. Pp. 160.

Price: Rs. 1-8-0.

This book is written purely from the Hindu standpoint of view and contains no matter to which historical objection can be taken. It embodies the author's researches in the field of ancient Indian History during the past seven years and original sources are largely quoted from. The author makes bold to say that he has aimed at a standard of accuracy much higher than that attained in the past, that a book like this has not been written in the past and that this publication, the first of its kind, does supply a real desideratum.

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M. S. NATESON,

Teacher, Hindu Secondary School,
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The significance of the orange garb donned by the great "Patriot-Saint of Modern India" is clearly told in this little book.

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This pamphlet contains a few verses in memory of His Holiness Swami Ramakrishnananda—one of the direct disciples of Bhagavan Sri Ramakrishna—who organised and popularised the Vedanta Movement in Madras.

5. **History of Trichinopoly prior to the British Occupation.** In Preparation.

In the course of his researches in the field of ancient Indian History, the author came across much interesting matter connected with the ancient history of the historic city of Trichinopoly. Not willing to incorporate it in his "Pre-Mussalman India", because the information relating to one particular city of a few square miles in area would be found uninteresting in the history of a big continent like India, the author proposes to publish it as a separate book.

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M. S. NATESON,

TEACHER,

HINDU SECONDARY SCHOOL,

TRICHINOPOLY.

A TESTIMONIAL

As a student, he possesses a clear head, a subtle understanding and abundant intellectual energy.

As a teacher he has love for his work and power and resource for doing it well.

In the power of literary expression and of fluency of speech and in philosophical and literary culture, he stood remarkably above the rest of his class. He was also the best elocutionist.

A person so well endowed could well prove to be **an ornament to the profession.** I will only wish that on his side he should so conduct himself as to fulfil the promise of such an endowment, and on the other, that his circumstance may favour such fulfilment.

(Sd.) K. S. APPASAMI AYYAR,

Headmaster.

GOVT. SECONDARY TRAINING SCHOOL,

Tanjore.

IN PREPARATION

BY THE SAME AUTHOR

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5. *Swami Vivekananda's Chicago Parliament of Religions Address on Hinduism in Tamil.*

The great Swami's paper on Hinduism gives in brief an outline of the Religion of the Vedas, a popular exposition of which in the chief vernacular of south India would be of great help to the non-English-knowing Tamils.